



INTERNATIONAL MEN'S DAY

R.S.V.P.

Experience
Education and Culture
for
Men and Women

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ISBN: 0-943025-39-7

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Printed in the United States of America

Introduction

International Men's Day is conceived as a day of the type of activity which indicates the most comprehensive and enduring respect for men of all ages everywhere on earth. The ritual aspect of a celebration usually requires some uniquely specific activity or at least a variation from routine, ongoing activity. Many men will continue down their well worn paths on the first International Men's Day in early February and that is good for them; many men will not, and that is also good. In the conception of International Men's Day, there is no assumption that the basic mechanisms of existence will be altered by the celebration of the day. That the fantasy of progress or the material trance will somehow, someday deliver us is not part of the conception of a ritual day of respect for all men of all times. Celebrating the day in your heart and head may alter some of your experiences but there is no guarantee. Nor can I, in writing this book, meet my immediate, pressing goals, maintain high standards of prose expression and guarantee contentment of the reader. Please buy this book yourself. Help us fund the establishment of an ongoing ritual of respect for all men.

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Net Men's Issues, Not the Men's Movements

One point which should be understood here is that International Men's Day (IMD) is conceived to include all persons and all peoples, not just a few who are actively involved in work with the individual psychological, social, economic, and cultural issues identified with the men's movement(s). There are other social movements, other community groups, and in an issue oriented sense these other groups are like so many spokes in a wheel. The wheel has a hub and the hub represents core issues of interest to a variety of community groups. Sociologists and cultural anthropologists, to mention a few, know about these commonalities among community groups. Research studies and papers written by academicians from every conceivable discipline report on common issues addressed by men's groups, women's political groups, social policy groups, and on and on. Program schedules for the American Culture Association, the American Educational Research Association, and similar professional organizations abound with presentations addressing typical issues or facets of issues, which also are addressed by men's groups.

Even after the current standard clarification is made that there is no one such thing as a unified men's movement, that the phenomena involved comprise a variety of sub-movements, even after analogies to other issues concerning which there are far left, far right, and middle-of-the-road orientations, there is yet

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another more fundamental point which can be made about the value of a day of respect for all men as human beings. A day of respect for all men should go beyond the current social activities referred to as the Men's Movements. This is true because the men's movement itself goes beyond the Men's Movements. The men's movement, more fundamentally, is a turning of the human psyche and the articulation of this turning through the male voice (or male gender). All of these issues, groups, and social activities are related to the male-female dynamic experienced throughout all time since the beginning of time.

All eras since the beginning of eras have seen the explanation (scientific or otherwise) of the male-female dynamic, how things began or came into existence and what the end will be. These last few points are well known not only in academic circles but in much of the community at large. Joseph Campbell and before him, Carl Jung, Mircea Eliade and others from the Western world have clarified the basic elements of culturally reinforced world views from depth psychological or psychoanthropological perspectives. There is no such thing as a one-gender issue.

Consciousness Raising

Whatever consciousness is, anyone who is going to hold onto the "Mother Earth" metaphor should agree that "consciousness raising" would be a male metaphor. Carl Jung, the illegitimate father of the men's movement (circa the last portions of 20th century North America), and

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Campbell and others tell us the earth gods are female, the sky gods are male. Is that genderism? Of course this is metaphor, and is it genderism? Focus on consciousness! I will have some random thoughts about consciousness a little later on.

Wisdom?

Some time ago I was trying to implement the concept of wisdom. In that specific situation, I wrote something like the following few lines about it. For as long as there have been people to employ or enjoy it, there has been wisdom. Some say that there was a time when our same-sex elders were mentors and sources of wisdom. It is said that "The philosophy of one century is the common sense of the next." And yet in our era, there are very few known or accepted sources of wisdom (or common sense). This lack of sources seems to be at the heart of the people want quick answers phenomenon.

People do want answers and they do want them quickly. It is boring to be saying again, as so many others have, that quickness is worshipped as a form of wisdom itself. Hopefully, some of the typical respect for quickness will accrue to this current, quick effort to provide the general public with accurate information about International Men's Day. This book was conceived only thirty days before International Men's Day 1992, the first International Men's Day (IMD). Later, I may try to defend the wisdom of men's day.

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As a corollary to spreading the word about International Men's Day, I hope this book will facilitate fund raising efforts and make possible the International Men's Conference, Education Forum and Culture Exchange. This International Conference is tentatively scheduled to be held February 4-7, 1993, in Kansas City, Missouri. For details see the first Appendix at the end of this book.

Mixed in among the foregoing goals and motives, and a variety of other goals and motives which this book will address was a simple desire on my part to write something or do some research based on my own experiences with men's issues. Writing papers in the academic tradition, chairing paper sessions, editing the work of others, and dealing with gender issues in the academic world are light years away from ongoing participation in men's groups in which

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fresh and blood men actually cope with the facts of life that fall to each of them as a man. And, the stack-up academic issues are in a different cosmos from celebrating masculinity. I hope to affect some connections among these different realms of experience. It seems that there should be a connection between talking the talk and walking the walk. When speaking to groups, even before I mention *Cool Hand Luke* and *Appendix A* (see below), I like to beg off by predicting that my efforts alone are unlikely to change the world. The same goes for this little book.

Cool Hand Luke and *Appendix A* is mostly just an outline that includes many of the elements of what others include under proper male opportunity and some of the other topics addressed by one-up members of audiences who absolutely must

"Yes, but..." a speaker or the other anytime somebody professes to be authentic about options or about rights and communication. I wrote out *Cool Hand*... so I could gently reassure borderline supporters, improve my ability to handle hecklers and, in general, to improve my chances of communicating serious messages.

Talking the Talk, Walking the Walk

Men know that, more often than not, there is precious little concern for their authentic individual feelings. Metaphorically, the culture talks the talk (accept them from men). Early on in any attempted communication, it is good to clarify and

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emphasize the desired level of communication. In this book, sometimes I will be emphasizing the feeling level of communication, sometimes I will be emphasizing the thinking level.

Even after clarification and emphasis in expressing personal reactions, an individual man frequently meets with what I call the "these aren't the droids we're looking for" syndrome. In the movie scene of reference, Ben Kenobi tells a soldier "these aren't the droids you are looking for" and the soldier, in turn, tells his squad "these aren't the droids we're looking for." Time after time the individual man meets this same situation.

If he expresses disappointment, he may be told he "shouldn't be disappointed, after all, look at all the positives." And if frustrated or angry, he is frequently told he is being "aggressive" or "trying to dominate" (another person). That is, when feelings are expressed by the individual man, the feelings are ignored frequently or well enough that another party's thinking takes over and establishes an accepted generality something like

"Even if it is conditioning, men usually don't express feelings." Here and elsewhere, keep track and clearly articulate whether feelings and a process level of interaction are being emphasized or whether the conversation, like this one, is about feelings and about some processing. Terms, phrases, wordings, like "a few", "the men I have known in person" are a necessary part of thinking level (cognitive) communications.

Let me get another point out in the open. For the most part, communication is

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profitably viewed as reception of an observer's report. Observers' reports rely on language and therefore they rely upon metaphor. Here, I am addressing the metaphor quality of all language.

Metaphor

Julian Jaynes' ideas about metaphor are of value in the present context. Once metaphor is more well understood via a vis language and literal or so-called material reality, it can enter into some very sobering realizations (alterations of consciousness). Explicit, literal use of metaphor has allowed me on many occasions to clarify intuitive knowledge and, at times, my own ideas to my graduate students. Jaynes simply points out that most of all language, speech, writing, or other verbal communication is well seen as metaphor. He means that the referents (R-E-F-E-R-E-N-T-S) of our speech or discourse are not simply the observable things mentioned. He gives the examples of so-called concrete metaphors: *tongues* of shoes, *arm* of a chair, *eyes* of needles. He gives examples of more abstract metaphors: we stay "in touch"; others are "touchy." When taken apart, the seeming literalness which makes a metaphor communicate disappears. And, Jaynes goes on into science and other realms. A metaphor upon which I have always found humorous mixes at least

psychology of physics in reference to the behavior of subatomic particles. Persons behave or have behavior and yet the precise nature of behavior is, despite an era of psychological

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(behavioral) scrutiny, not explained in any one final literal way. A million and one points of reference and clarity could be made about Jaynes' ideas, and he makes many of his own in his book *The Origin of Consciousness in the Breakdown of the Bicommental Mind*.

Hopefully, this unsophisticated crash course on metaphor helps to clarify the fact that there will always be a degree of non-literality in language, in communication. This is not the same thing as intuitively. Some straightforward clarity vis-a-vis thinking or feeling, individuals versus generalities, and shared communication goals versus "Cool Hand Luke and the warden" will go a long way toward understanding

... understanding an individual man (or woman) and understanding generalities including genderism and sexism. For better and for worse some men and some women want some "gender differences" to remain as they are; no value neutral critique of their position is possible. However, as a means of education and consciousness raising we can celebrate positive cultural accomplishments attributable to the men who comprise the male referent of the gender metaphor and that brings me back to International Men's Day.

Whether they want to or not and whether women support, ignore, or protest, men still find themselves faced with tasks simply because they are men. International Men's Day is about options. Women and men should both have options. International Men's Day is an opportunity to draw attention to the issue of options.

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Consciousness

Not surprisingly, Julian Jaynes has a great deal to say about consciousness and what it is not. In my own experience, the next few points need review, rethinking, sharing, and interconnecting, again and again when it comes to practical everyday knowledge (thinking) and experience (feelings and other perceptions).

Experiential knowledge, awareness, wise sayings ... distinction between experiential knowledge and conceptual knowledge ... this requires an experience of the distinction between experience and conceptual knowledge; and you may go away from such an experience with a concept of it also--that is--you may have "words to describe" the experienced difference between experiential knowledge and conceptual knowledge. For example, the word "projection" itself is known in a different way if you have an experience of the collapse of a projection of your own.

For example, you met someone--an acquaintance, friend, lover--and you had a reaction to something in this person whom you met. Then, shortly afterwards your reaction was noticeably different. You may contend that the person changed or even that he or she originally misled you or lied, BUT if you somehow came to know that your reaction or what you saw originated, somehow, in yourself--then you gained experiential knowledge of a projection. You became aware--or more aware, in such a sequence of reactions you are, at first, unaware of your original reaction. The saying "seeing is believing" can

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profitably be reworded into "believing is seeing" in this case in which the initial reaction (belief) was unconscious, unknown, or unaware. Unconscious beliefs can lead us to see things which are not there. Unconscious experience and conceptions of the opposite sex are very common.

Another saying says "Everything unconscious is projected." Given a reaction involving a human characteristic which is seen only externally (perhaps only in men or boys) and not experienced internally (as part of one's own system also), the reaction is perhaps a projection. The Gestalt suggestion that statements be used in place of questions--"I need clarity?" in place of "Can you explain?" assists some persons in seeing that personally meaningful answers--experiential knowledge--must be internal.

Increased or altered consciousness is experiential (personal) knowledge. And, there is a tendency in the collective to avoid personal knowledge, to avoid personal responsibility. Someone has her hair cut and "it looks horrible" but "you hadn't noticed" and this "little white lie" does seem harmless, but is this mechanism employed elsewhere? What you don't know can't hurt you but to capitalize on this notion the unknown absolutely must remain unknown (Good luck with that dream life!) And, this general approach maintains a dense, dark group of characteristics available (because unconscious) for projection onto (perception in) other persons (the opposite sex).

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Lack of Understanding, Disagreement, Even Impoliteness

So far, I have avoided mentioning a few points of information that I have done so in part so that I can switch roles. We want to collect information and you may want to give some information. Whatever your individual case may be, you have the opportunity to give information in the next section. Pretty please, give information.

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If you can.

It seems as appropriate to be asking for information about men's issues as to be telling men and the larger community what issues are of importance to men. So, you tell us. *Voire dire before the verdict(s)*! Before we get too far into what others think, you explain what your own experiences are.

Some researchers believe that open end approaches go nowhere and others believe that selected questions lead the witness.* Both conceptions have some validity. On the next few page, at first just tell us about men's issues as you experience them.

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Questionnaire One

Basic Men's Issues

(Complete now, copy, and send later)

1. In a sentence or two (at most), state the most basic, most important issue with which you must deal as a man (or woman, specify which). Be specific and be certain to explain the most central details of the issue as you experience them from your own perspective.

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INTERNATIONAL MEN'S CONFERENCE, EDUCATION FORUM AND CULTURE EXCHANGE KANSAS CITY, MISSOURI U.S.A.

February 4-7, 1993

Personnel Call and Paper Call

The International Men's Conference, Education Forum and Culture Exchange is being coordinated in cooperation with the Missouri Center for Men's Studies. The Conference and Education Forum is requesting conference personnel and then papers under several Interest Area headings which are pertinent to issues experienced by individual men, to men as a group, or to cultural conceptions of men, masculinity, and maleness. Hence, the title International Men's Conference; all women and men are invited to participate in all capacities. There will be concurrent paper sessions in the academic tradition of organizations like the American Educational Research Association, the American Culture Association, the American Philosophical Association (with no endorsements implied), and similar organizations. There will be keynote speakers, informal meetings, business meetings, celebration of International Men's Day (February 7), and social hours hosted by international corporations. Provided that the interest, funding, and resources emerge in a timely fashion, there may be pre-conference or

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letter of support from a pro-male sponsor who has a degree or other clear, continuous experience in the shared discipline of the interest. Other exceptions may be entertained in pursuit of international, multicultural representation. Persons interested in service as Session Moderators also may apply to Conference Coordinator, Box 10033, Kansas City, MO 64111 if an Area Chair is not yet listed. Potential moderators should explain their interests in a cover letter (with resume or vita) and include three self-addressed, stamped envelopes to facilitate business communications.

Papers (not proposals) should be submitted in some recognizable academic format including references and a 50 (fifty) word abstract clearly presented as such. Submission will be construed as a professional guarantee to present any paper which is accepted for presentation. Two different papers may be submitted, but each paper may be submitted only once and only one paper may be submitted by any one Interest Area Chair. Violation of this guideline will result in rejection of all submissions by the errant author. Though it need not be polished, each paper should be in a final form and of no more than 10 pages. At their discretion, Area Chairs may forward very sound papers which are not typically related to their own area to the Coordinator for redirection to and/or the Area Chair. At the time of presentation, presenters will be expected to have some audience copies and to avoid reading the paper. For the first year in extremely meritorious

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concurrent training sessions.

Anyone with a terminal degree in his or her discipline potentially may serve as an Interest Area Chair (academicians; government employees; politicians; members of the business, medical, and legal community; pro-male human rights organizers, activists or supporters). Papers will be submitted directly to Interest Area Chairs. Chairs will have the primary duties of refereeing/editing/redirection papers, accepting papers as soon as appropriate submissions arrive (or rearrive with changes), forming papers into sessions (4 or 5 papers per session; part two sessions of 4 or 5 papers). Area Chairs will compose a brief letter-of-acceptance and mail a personalized copy to authors whose papers are accepted. Area Chairs will also confirm that their sessions have Session Moderators (or serve as such) who will actually attend the conference and "moderate." Area Chairs may designate a *Discussant* for each session at their own discretion (or at the suggestion of others). Discussants are not required and should take up no more than half of the discussion/audience reaction time allotted to a session.

Please share this personnel call with potentially interested and qualified persons. Applications for Interest Area Chair service should include a cover letter accompanied by vita and three self-addressed, stamped envelopes to facilitate business communications. Non-degreed community members and graduate students of obvious merit are encouraged to apply with one

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instances, if they arrange for a conference attending translator, paper authors may present in languages other than English. In these cases something must be available in print, in English for the audience. Area Chairs will request "an English translation" before acceptance in these rare and clearly meritorious cases. These are all issues of logistics. Moderators will appoint time at the beginning of each session and again note that papers should be presented, not read. Moderators will give one-minute warnings and STOP presenters at the end of apportioned times to allow for discussion and audience reaction. Presenters also will be expected to forward "final as feasible" copies of their papers to the Conference Coordinator, other members of their paper session, the moderator, and discussant (if one has been selected by the Area Chair) post-marked no later than January 15, 1993. Deadline for all paper submissions is October 31, 1992. Submissions cannot be returned and notice of acceptance should be available shortly after the submission deadline. Include one self-addressed stamped post card to be used to notify you that your paper was received. Enclose three (3) self-addressed stamped envelopes for notification of acceptance/rejection and session placement in the case of paper acceptance. Referred comments may be sparse, obtain at least one peer review before submission and submit early. Please, if you are submitting a paper, please consider serving as a Chair or Moderator or both. One person may also serve as Moderator and

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Discussant provided that she or he is not also the Area Chair.

Papers authored by government employees; politicians; members of the business, medical, and legal communities; pro-male human rights organizers; young citizens, pro-male activists or supporters as well as by academicians from all disciplines are warmly welcomed.

Area Chairs should continue to circulate and draw attention to this paper call (through organizational newsletters, libraries, colleagues, etc.). Area Chairs will be encouraged to perform their function in subsequent years, hopefully, becoming the backbone of any organizational structure which develops. Paper authors, Moderators, Discussants, and non-participating interested parties are also invited to help spread this call throughout all nations and communities.

INTEREST AREAS: Area Chair(s) and address(es); Session Moderator(s) and address(es)

Men's Health and Physical Well Being (including medical biological, and psychogenic issues)

Man's Elemental Nature (including developmental psychological, biological and depth psychological issues): T.R.F. Oaster, Area Chair, Elemental Nature UM-KC, Kansas City, MO 64110

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Men's Economic Concerns (non-theoretical and wide open)

Legal Concerns (Gender Issues):

Legal Concerns (Male & Female Relations):

Legal Concerns (Children):

Network Compilations (Lists, directories, and issues in common with men's movement issues):

Legal Concerns on the Horizon:

Men's Movement(s) Issues:

Education (wide open):

Psychology (wide open):

Arthur R. Ross, Jr., Area Chair, 1108 West 81st Street, Kansas City, MO 64114 (816) 333-5322

Philosophy, Rhetoric and Language:

Literature:

Stanley S. Blair, Area Chair, English, Duke University, Durham, NC 27705 (919) 884-2714

Poetry and Song:

Military Issues:

Sexual Issues (including manners):

Ethnographic Issues (issues specific to language/culture/nationality, etc.):

IMD Questionnaire Issues (data, issues encountered from Questionnaires in the book International Men's Day):

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Culture Exchange

As this book goes to press, final details for the Culture Exchange portion of the 1993 International Conference are unavailable. A festival format is planned with listings like, for instance, *Los Folkloristas* from Mexico City, Mexico (this group is mentioned only as an example). Interested parties will be responsible for their own travel and hotel arrangements and expenses, and sponsorship if necessary. Interested parties should send letters of inquiry or promotional materials and a self-addressed stamped envelope to Coordinator of Culture Exchange, P. O. Box 10033, Kansas City, MO 64111 U.S.A. Exchange personnel must be original or authentic members of the culture which they plan to represent.

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Boys' Issues*

Political/Politicized Issues:

Single Men's Issues:

Business (wide open):

Government (wide open):

* Only authors who have not reached majority age (for simplicity only, defined here as 18 years of age) may submit to this interest area. Papers may be handwritten, should include a title, can be in any format, should include an author's cover letter and must include a letter from the conference-attending-legal guardian assuming all responsibility for welfare, travel, guarantee of author's presentation if paper is accepted, and continual unobtrusive supervision at the conference. Legal guardian must NOT make input to the actual paper or its presentation. Audience copies are optional in the Boys' Issues area.

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Submit papers no sooner than June 1, 1992. In your cover letter, please briefly discuss how your paper fits the interest area to which you are directing it. Thank you for have a peer review before submission! Submit all papers directly to the appropriate Interest Area Chair. Throughout 1993, to obtain an updated conference call, please send \$5.00 (U.S. currency) and a self-addressed, stamped envelope to P. O. Box 10033, Kansas City, MO 64111.

If your paper is accepted for presentation, you will receive, from the Interest Area Chair, an official notice which mentions professional review of all submissions and selection of papers to be presented. One paper per Interest Area, please! Please help us. Do not photocopy this call from the book *International Men's Day*. Request interested parties buy the book or write for an update (explained above). Thank you for not photocopying this form of the call.

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